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frequent—though not invariable—under these conditions as to point strongly to a causal connection. This is indicated by the number of cases in which the analgesia appears at the inception of motor-inco-ordination.

Harvard.

J. R. ANGELL.

H. NOTHNAGEL, *Schmerzhaftes Empfindungen bei Herzerkrankungen*, Zett. f. Klinische Medecin, 1891, ss. 209.

This article is mainly of value to the physician who would use the painful sensations in the cardial regions for the purpose of diagnosing heart affections in cases where the ordinary physical examination fails to reveal the cause of the trouble, and where, at the same time, there seems to be no functional nervous disorder which would account for these sensations by referring them to a "subjective" origin. Dr. Nothnagel concludes that the muscles of the heart are less concerned in the production of these sensations than the general circulatory system, but thinks that, further than this, it is impossible to reach any precise and satisfactory conclusions, owing to the complicated nature of the cardial nervous system. The cutaneous hyperalgesia and neuralgia found in some cases, he refers to as eccentric spreadings from the main seat of the disease such as we often find in diseases of the vital organs.

MISCELLANEOUS.

CORRE, *Crime et Suicide*, Paris, 1891.

After having in another work studied the criminal from the natural-history and medical point of view, the author proposes now to examine the genetic conditions of antisocial impulsiveness. The book consists in a general etiology of crime completed by a parallel etiology of suicide. As crime varies according to time and place, it is not definable from the act, nor from an antithesis to morality, which is everywhere conventional. The variability of sentiments is precisely the cause of the different interpretations given to correlative or derived actions. The opinion of the majority creates morality and laws. Natural crime is a conventional offense to the average opinion of each collectively. The characteristic of criminals resides in non-conformance to the social obligation of the moment. Man possesses just enough free will to regulate the modes of his collective relations under the form of a contract of necessity. There is no more responsibility in the absolute sense of the word than there is absolute liberty. Under the influence of alcoholism and of social perturbations, crime and insanity present a parallel evolution; the same causes which prepare or determine one affect the other. These diverse forms of aberrant or antisocial impulsiveness spring from the same solicitations. As one observes collective crimes under imitation and suggestion by example (crowds), so he also discovers collective insanity or demoniacal epidemics. It is true that degeneracy of all forms furnishes a large proportion of criminals; yet there is a sufficiently frequent manifestation of impulsivity in individuals of feeble mind or feeble moral resistance. The criminal is not a retrogression, but he is incomplete in evolution. The author does not admit a criminal type in the anthropological sense, but there are criminal types in the psychological sense; one, which comprehends the majority of criminals and includes a part of the criminals by occasion, is latent. The passionate type comprises those who are not degraded, but who are suddenly surprised by a criminal solicitation in a moment of exceptional need. There is another type including subjects of an unstable character, in whom reflection, after the first omission, is not sufficient to hinder a second fault; they are without hereditary taint, their criminality is acquired. A third type consists of those